

**LGBTQ in Islam: Further Considerations
on Nature and Nurture Theory, Radical Feminism, and HIV/AIDS**

**Abdullah Muslich Rizal Maulana¹, Alif Nur Fitriyani², Arum Setyowati³,
Jehan Khalidin Ismail Jawawi⁴**

¹Universitas Darussalam Gontor, Indonesia

^{2,3,4}Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia

Correspondence: amrizalm@unida.gontor.ac.id

210204210005@student.uin-malang.ac.id

210204210003@student.uin-malang.ac.id

210204210009@student.uin-malang.ac.id

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Abstract

This paper aimed to acknowledge LGBTQ as a distinct discourse that emerged from the very foundation of Radical Feminism with specific reference to Nature and Nurture theory, HIV/AIDS, and Islamic theology. This study employed the discourse analysis method to accomplish this goal. It focused on its ideologically beneficial impact by examining power relations in an established narrative, how power relations shape a society or organisation's LGBTQ practices, and analysing its creative change and repetition of ideas and behaviours. Consequently, This research explored LGBTQ from a chronological history and dynamic perspective of Feminism, as well as how such changes reflect and drive societal development of gender equality from sole emancipation of human rights to a radical bodily expression. As an additional reason for addressing the growing difficulty posed by the LGBTQ movement, this research concluded by doing a more in-depth investigation of Islamic teachings concerning the shortcomings of LGBTQ activity with further suggestions regarding better strategies to deal with this challenge.

Keywords: feminism, HIV/AIDS, Islam, LGBTQ, nature and nurture

INTRODUCTION

Recently, it has been hypothesised that LGBTQ is a direct descendant of Radical Feminism; apart from theological claims, LGBTQ has been challenging the biological foundation of heterosexuality, traditional gender roles, and the concept of coherence between biological sex, gender identity, and sexual orientation (Cameron, 2022). Additionally, there has been quite intensive debate also among scholars focusing on the recent challenge

of the LGBTQ movement in how religion should be dealt with; some groups believe in 'reconciling' LGBTQ with religion, while others think it is impossible to allow LGBTQ as it is theologically forbidden (Ayuningrum, 2021; Coley, 2017). The religious concern for LGBTQ somehow instigates other ways of comprehension from the metaphysical and non-scientific approach, making it inadequate. Nevertheless, apart from theological and conceptual disputes, it is understandable that homosexual intercourse highly influences the growth of HIV/AIDS percentage. This lethal disease became an issue that no one can avoid, even the supporter of LGBTQ themselves (Etengoff et al., 2022; Liboro et al., 2021).

Considering the growing attention of LGBTQ discourse as a part of health and theological discussion, this article focuses on three main objectives; First, it expects to expose the origins of the LGBTQ concerning the Nature and Nurture theory and aims to find sound analysis about the terminological and conceptual structure of 'gender' and 'sex'. Second, it seeks to analyse the consequences of this phenomenon to elaborate deeper on the recent findings on LGBTQ relationships with HIV/AIDS compared to the previous works. Third, last but not least, it will describe the position of Islam regarding LGBTQ based on an affirmed theological basis.

To answer the study mentioned above issues, this article will primarily employ the 'Discourse Analysis' approach. Discourse Analysis is a more 'flexible' technique for understanding phenomena and is compatible with different methodologies. The method's central focus is language, which is considered inseparable from the study of social sciences, and from which all kinds of reciprocity from analysis and social research originate (Fairclough, 2003, p. 2); it investigates how language functions holistically, comprehensively, and concurrently across mental, social, cultural, institutional, and political phenomena (Gee, 1999, p. 7).

This research will advance LGBTQ as a particular discourse discussed by a broad range of researchers. Consequently, it will be examined from the historical and dynamic configurations and how such alterations reflect and drive social change; develops the society's subjects, relationships, knowledge, and belief systems concerning LGBTQ. (Fairclough, 2009, pp. 35–36; Hjelm, 2011). Moreover, it will focus on its ideologically beneficial impact, examining power relations in an established narrative, how power relations shape a society or organisation's LGBTQ practices, and analysing both its creative change and repetition of

ideas and behaviours with particular reference to Nature and Nurture theory, HIV/AIDS, and Islamic theological teachings.

DISCUSSION

Nature and Nurture Theory and its Relevance to the LGBTQ

Considering recent arguments regarding the development of gender equality discourse, it is apparent that gender should be defined as the dichotomised social and cultural creation and reproduction of ideas of masculinity and femininity as ideologies and practices. Moreover, gender may also be considered the social construction of biological differences between sexes; Culturally formed male and female identities generated and cemented hierarchical structures within society, which impacted sex interactions (Heinemann, 2012, p. 36; Marmor, 1965, p. 197; Stoller, 2020, pp. 9–10). So environmental conditions, including social and cultural constructs that occur in society, influence Gender profoundly (Collins, 2022; Gurrieri et al., 2022).

Initially, it is reported that Charles Darwin (d. 1882) was the pioneer of the *Nature* theory, while in Gender studies, this theory was popularised by Carol Gilligan and Alice Rossi (d. 2009) (Dorsey, 2021; Rossi, 1994; Tronto, 2020). This theory eventually led to feminist discourse in the direction of *biological essentialism* after the 1980s, coupled with the concept of ecofeminism, making it more dominant, especially in creating harmony and fair equality in diversity. While the *nurture theory*, from the many experts who developed this theory, Ann Oakley, with her book *Sex, Gender and Society* in 1972, is considered the foundation stone of this concept in gender discourse (Khuza'i, 2013).

Etymologically, nature is defined as an inherent characteristic or innate state of a person or thing, as a natural condition or human nature. Meanwhile, nurture means activities of care/maintenance, training and accumulation of environmental factors that influence habits and visible characteristics (Khuza'i, 2013). In the Gender context, nature is based on biological or sex differences, indicating and implying that the two sexes have an unchangeable and universal nature. In the nurture theory, the differences that occur essentially come from socio-cultural constructions that produce different roles and tasks, eventually leading to differences and inequalities of social sex, especially for women (Fausto-Sterling, 2019).

A further elaboration on Nature and Nurture relationships with an implication to the gender and sex debates is also apparent following the historical usage of gender as a term. According to the experts, it was only after the 1980s that the general acceptance of gender as a technical term in feminist discourse coincided with a concurrent fall in the use of the word sex. Many authors unfamiliar with the recent history of the term have begun using the word gender as if it were an exact synonym or even a euphemism for sex. The fall in the sex-to-gender ratio has contributed to this trend (Eder, 2022).

The essence of nurture theory is gender differences and, more specifically, that gender role, including male and female characteristics, are not determined by biological differences but socially and culturally (Fadhilah, N. 2020). A structure, which is assumed to be the result of differences, surrounds the dynamics of their lives. In other words, gender differences have nothing to do with biological differences. The form of gender differences in this theory is often repeated and must be considered reasonable and accepted. In this theory, gender roles can be exchanged between men and women. This is because the factors behind gender differences are purely social and cultural structures (Chotban & Kasim, 2020a).

Differences in social constructs that occur in society result in relatively masculine and feminine benchmarks between cultures where these traits in a community are not necessarily the same as in other communities (Nufus, M. L., Zulfani, A., Firdaus, A., Agustina, L., & Fadhilah, N. 2021). At this time, it was where Feminists and Gender activists began to distinguish the meaning of the word ‘Gender’ from ‘Sex’ (Khuza’i, 2013), namely, where the word gender is an inherent trait of both men and women and indicates a person's primary existence, social identification, and cultural position, while sex indicates a natural biological identity between men and women (Asmaret, 2018). Overall, it is essential to comprehend the association of Nature and Nurture theory with the tangible difference between Sex and Gender; Sex is represented through biological elements owned by humankind, while Gender is possibly nurtured in the way of his/her social environment that eventually develop as time goes.

The Emergence of Feminism from Liberal to Radical: Chronological Apprehension

Women's rights have been fought for since the 18th century, starting with the formulation of ‘Feminism’ by Mary Wollstonecraft (d. 1799). In Wollstonecraft's formulation, women's rights are analysed, and women's rights are limited to laws and customs

related to the constitutional system of a country. Feminism, according to Wollstonecraft, has a perspective on the lack of education for women so that they cannot exercise the rights left behind by men (Clery, 2021; Gibbels, 2020); demanding a proper right to labour, higher education, and politics (Wangi & Thahir, 2022).

starting from the history of Western civilisation, people tend to view women negatively, as the origin of Eve symbolised in the Bible as who lured Adam into eternal sin, they were also considered semi-human and only have a complementary role in human history (DeVun, 2018; Garvey, 2020). Following their inclination to deceive and misguide men, some researchers even defined that the origin of Femina (Woman) in terms of terminology unavoidably stemmed from Fides and Minus, respectively means 'Faith' and 'Less'; proclaimed that women have a lower level of religious belief than men (Faxneld, 2017, p. 69; Werner, 2011, p. 24). the existence of Witchcraft was proof of the theological claim that women were more readily influenced and more vulnerable to the installation of wicked thoughts and distractions (Adler & Pouwells, 2010, p. 294; Moretti, 2021). As a result, Feminists have argued that the Holy Bible supports patriarchal culture in favour; resulting in injustices experienced by women occur in various ways, including the formation of stereotypes, marginalisation, subordination, aggression, and double burdens (Maulana, Farhah, et al., 2021; Morse, 2018, p. 77).

Feminism in several countries emerged as women's reaction to those oppressions. struggling for equal rights, opportunities, and freedom to control and determine their way of life (Stites, 2021). Understandably, Feminism has developed into several diverse branches with distinguishing characteristics, including Liberal, Marxist- Socialist, Existentialist, Radical, and Psychoanalytic Feminism (Gardiner, 1985; Haraway, 1989; Klein & Hawthorne, 1997; Maulana, 2013; Simons, 2001). Besides those categories, Eco-Feminism and Postcolonial Feminism has been catching the public eye latterly (Gough & Whitehouse, 2020; Sposato & Rumens, 2021).

Liberal Feminism is initially a development of feminist philosophy based on the liberal political school of thought that emphasises rational attitudes and the need for Women's freedom offered by Wollstonecraft (Weiss, 2019). Later, Socialist-Marxist Feminism came to the surface following Engels' theory which assumed that the decline of women was caused by individual freedom and capitalism, so ownership only circulated among certain 'Men'

circles. Challenging the bias of the working environment at the time, Socialist-Marxist Feminists argued that women must stand up and work with men in the public sector. So the class system that characterises feudal society must be abolished, and then implementing Marx's idea of a classless society without gender distinctions is demanded (Blackledge, 2018; Rafique, 2022).

Psychoanalytic Feminism is something else. It was initially an oppression theory that holds that males have an innate psychological impulse to dominate women. While they claimed that the source of men's desire to control women and women's weak resistance to subjection is found deep inside the human mind, Psychoanalytic Feminists attempted to acquire a better understanding of how our psychological environment grows expecting to appropriately comprehend and alter women's oppression (Wolff, 2007). Mainly traced back to the idea of Sigmund Freud (d. 1939), Psychoanalytic Feminism believed that the oppressive pattern is also interwoven into society, generating and reinforcing patriarchy. On the other hand, the psychoanalytic approach can reconfigure socialisation patterns in the early stages of human existence to investigate distinctions between men and women and how gender is produced. (Buhle, 2022; Gardiner, 1985; Zakin, 2011).

As Psychoanalytic Feminism rebutted Liberal and Socialist-Marxist Feminism, Existentialist Feminism came later, criticising the Psychoanalytic approach to Gender issues. Existentialist Feminism, rather than focusing on women's psychic lives, focuses on their personal deal with their bodily existence taking on the meaning of their existence through actions and projects (Mitchell, 2000, p. 306). The idea primarily stems from Simon de Beauvoir's *The Second Sex* (1949), realising Women who make deliberate decisions about her way of life and experiences comes with that independence and isolation, while remaining free exemplifies the concepts of Existentialism (Welsh, 2022).

Until finally, Radical Feminism emerged around 1960. It is the antithesis of the first two groups, Liberal and Socialist-Marxist Feminism, justified to be unable to provide an answer that completely solves women's marginalisation. As Radical Feminism assumed patriarchy and biology are the roots of oppression, women must reject patriarchy and be given the full-body authority access to reproduce or not to reproduce, as they also support abortion and same-sex marriage (Chotban & Kasim, 2020b; Evans & Hogan, 2020).

It may be concluded then that the history of Feminism in the West may be classified chronologically based on its central theme and interest. Started with Liberal Feminism, primarily a feminist intellectual development based on the liberal political school of thought, which emphasizes good attitudes and the necessity for women's independence. Feminist movement developed into several other major branches: Socialist-Marxist Feminism, Psychoanalytic Feminism, and Radical Feminism.

Radical Feminism and the LGBTQ Basis: From Emancipation to Erotic Equality

In the broader context of Feminism, the term "Radical Feminism" refers to a perspective that advocates for a radical re-ordering of society in which male supremacy is eliminated in all social and economic contexts while acknowledging that women's experiences are also affected by other social divisions such as race, class, and sexual orientation (Willis, 1984). As an antithesis of Liberal and Socialist-Marxist Feminism, Radical Feminism is affirmed as a part of Second Wave Feminism, emphasising women as a marginalised social group and the feminine body, with its inherent desire for sexual autonomy, as the primary site of this marginalisation and oppression (Gamble, 2008, p. 27; Willis, 1984).

While in the context of the Lesbian, Gay, Bisexual, Transgender, and Queer community, the Radical feminist perspective defines sexual behaviour as one of the primary areas where males oppress women. Under a patriarchal system, sexual interactions are governed by a hierarchy in which men dominate, and women submit (Hitchcock & Gardner, 2020). This training occurs widely as males believe they are inherently powerful, while women are socialised to believe they are inherently submissive. Women's bodies are reduced to objects, and their sexuality is traded for profit. Because males dominate in sexual relations and women are subservient, the world will inevitably become one in which acts of physical and sexual violence will be so prevalent that they will have to be regarded as typical; they will be seen as expressions of the culture's sexual norms rather than as violations of those norms (Siegel & Meunier, 2019).

Other disparities in power, such as race and ethnicity, can be and routinely are sexualised in a patriarchal system, standing as the foundation of the routine fusing of sexuality and various levels of violence. Even in LGBTQ relationships, power dynamics such as tops and bottoms, masculine and feminine roles, and the like can emerge even when the parties

involved are of approximately similar status. The fact that people can switch between those roles -a man can be both a top and a bottom in a sexual relationship, for example- does not call into question the existence of those roles or the power dynamic of which they are an essential component. Instead, it merely illustrates the fluidity of those roles within the context of the relationship. The radical feminist critique encourages us to eroticise equality rather than power to address its central thesis. There is no way to make all power differentials equal, even though we should work to eliminate the power differences that result from an illegitimate authority because there is no way to equalise the differences in power due to people's varying talents and temperaments in different circumstances. Even if people make a concerted effort to structure their relationships more equally, there will persistently be complicated power concerns. The challenge at hand is to engage in critical self-reflection on how those power relations impact the most intimate areas of our lives and to inquire as to whether or not there are not other ways to build our lives that would result in a greater sense of contentment (Beerschoten, 2020).

Consequently, LGBTQ directly contradicts traditional gender formation. Lesbians endanger the security of the patriarchal heterosexual family system by choosing to live independently of males and rejecting their "natural" gender role and sexual orientation. In contrast, Gay males endanger patriarchal society by breaking ranks with male heterosexual unity and allowing male closeness and relationships that are contradictory to male supremacy over women. Lesbians and homosexual men question heterosexuality's biological basis and conventional gender from the idea of consistency between biological sex, gender identity, and sexual orientation (Cameron, 2022, p. 180; Creed, 2005). To conclude, it is understandable that LGBTQ conforms to the ideology of Radical Feminism, emancipating women's rights in a broader area with a particular reference to their sexual expression.

LGBTQ and its Relevance to HIV/AIDS: from Past to Present

The study of Feminism and LGBTQ has always been a tantalising issue providing an opportunity for intelligent discussion about issues so often misunderstood and misrepresented in our society, as LGBTQ is a term for those who have deviations based on inappropriate or different sexual orientations where someone directs his interest and love for women, men, or even both (Indari & Novianti, 2018; Yansyah & Rahayu, 2018). The study

of LGBTQ has been included in the theme of the discussion entitled Queer (Q) in addition to Lesbian, Gay, Bisexual, and Transgender (Sikora & Majka, 2021).

Nowadays, gender is often misunderstood as sex. Accordingly, it is essential to understand the vital difference between gender and sex. Since the early 1990s, There has been numerous research and speculation in the media about the existence of the ‘gay gene’; implying the genetic assumption that people are possibly born homosexual by nature (Lambert, 2019). The suggestion has been inescapably controversial for many reasons; As many of us claim that personal sexual desire is uncontrollable, it is also possible for individuals or groups of deviant sexual orientation to claim that being homosexual is a matter of their choice (Tambunan, 2021). LGBTQ people are currently campaigning that they were born homosexual, so it is impossible to nurture their sexual interests. (Brookey, 2002). Transgender itself is a broad word that encompasses those whose gender identity is the polar opposite of their given sex (trans men and trans women) and those who are non-binary or genderqueer (Anderson, 2022; King et al., 2020). Proper preference for their ‘gender’, according to Feminists, is vital as LGBTQ groups differentiate between Lesbians, Gays, Bisexuals, Transgenders, and Queers, claiming that each individual must be treated as unique and distinct from all others in the group (Finnegan, 2002).

Since reports of the Human Immunodeficiency Virus (HIV) began to emerge and spread in the United States in the 1970s and 1980s, epidemiologists and medical experts have commonly connected the HIV/AIDS pandemic to homosexuals, bisexuals, and other men who have sex with men (MSM) (Melhuish & Lewthwaite, 2018; Sabin & Lundgren, 2013). LGBTQ people are at a higher risk of being exposed to HIV/AIDS than heterosexual couples; In 1981, doctors in Los Angeles, New York City, and San Francisco detected clusters of Kaposi's sarcoma and pneumocystis pneumonia in homosexual males. The Centers for Disease Control (CDC) issued the first formal report on the virus on June 5, 1981, detailing the cases of five young homosexual males hospitalised with severe illnesses. A month later, The New York Times reported that 41 homosexuals had been diagnosed with Kaposi's sarcoma, with eight dying within 24 months (Ayala & Spieldenner, 2021; Landers et al., 2021; Wilson, 2018, p. 4).

AIDS is an acronym for the acronym acquired immune deficiency syndrome and acquired sexually transmitted infection (ACIDS). Before the acquired immunodeficiency

syndrome was chosen as the official name for the immune system dysfunction that was discovered for the first time in 1981, several alternative words were used to refer to the syndrome. These terms, including GRID (gay-related immune deficiency), stood out as their most important. Other gay-specific terms that were in use before the term AIDS included gay lymph node syndrome, gay cancer, gay plague, homosexual syndrome, community-acquired immunodeficiency (CAID), and acquired community immunodeficiency syndrome or AIDS. (Ayala & Spieldenner, 2021; Landers et al., 2021; McCann, 2018).

Recent data published by CDC (Centers for Disease Control and Prevention), the national public health agency in the United States America, show that 69 per cent of those who have HIV are bisexual from a total of 36,801 patients. It constituted 25,552 people compared to 23 and 7 per cent others who were heterosexual and due to drug injection, contributing to 8,617 and 2,508 sufferers (Centers for Disease Control and Prevention, 2022). The CDC data is also associated with the most recent report delivered jointly by the European Centre for Disease Prevention and Control (ECDC) and the WHO Regional Office for Europe. In their HIV/AIDS Surveillance in Europe 2021 – 2020 Data, it is apparent that homosexuality among men persisted as the predominant mode of HIV transmission reported in both the European Union (E.U.) and the European Economic Area (EEA). The report accounted for 39% (5815) of all new HIV diagnoses in 2020 and more than half (53%) of illnesses where the route of transmission was known (European Centre for Disease Prevention and Control & World Health Organization, 2021).

It is readily apparent that based on the preceding presented report, there was a concrete relationship between Homosexuality and HIV/AIDS transmission. In addition, we can also compare those data published in the US and UE/EAA with several arguments revealing factors behind the social environment of the trend. Williams et. al. (2005), for instance, through their in-depth interviews with 39 gay men, confirmed that the interviewees had the impression that they live in an unfriendly social environment, one in which the risk of being a victim of violence is always there. Men develop techniques to adapt to mainstream heterosexual society and search for sex partners to find a way to deal with the social reality they confront. These, in turn, are connected to their views towards HIV/AIDS and the efforts meant to prevent it. Participants, moreover, spoke about using the Internet as a way for men to connect to a broader homosexual culture and search for sex partners, as well as a

possible venue for HIV/AIDS prevention campaigns (Williams et al., 2005). It was typical for homosexuals living in rural regions to engage in high-risk activities, and the HIV testing rate was relatively low. As such, additional intervention strategies are demanded among rural men who have sex with other men in order to both lower the rate of HIV transmission and increase the number of people tested for the virus (Calazans et al., 2018; He et al., 2020; Jones et al., 2018). Furthermore, a comprehensive understanding of the mental health inequities in this demographic requires an examination of essential concepts such as a sense of community and protective factors in general (Griffin et al., 2022), as the relevance of recognising and capitalising on numerous protective variables, including known protective factors, behavioural protective factors, and contentious protective factors, is in the conception and implementation of HIV/AIDS treatments, services, and programs (Liboro et al., 2021).

On the other hand, the Coronavirus (COVID-19) pandemic also left numerous obstacles regarding appropriate access to diagnose people living with HIV/ AIDS. Brown et al. (2021), for instance, insisted that it is of the utmost importance to address the growing concern over the higher comorbidity rates related to COVID-19 disease severity among PLWH (people living with HIV/ AIDS) (Fadhilah, N., Sophya, I. V., Muthohar, A., & Mufid, A. 2021). COVID-19 has been causing a decline in access to HIV prevention services and HIV testing, as well as a worsening in access to HIV treatment and virologic suppression, which may lead to a deterioration in the ability to control the HIV pandemic (Brown et al., 2021). Moreover, The more strict the government's measures were, the more likely people would have less access to HIV diagnosis, prevention, and treatment programs. In order to keep increases in HIV-related morbidity and death to a minimum, it is justified that novel measures are required to enable and minimise disruptions in service delivery to LGBTQ populations during the wave of COVID-19 and any possible future waves of the virus; realising the poor society resilience during and after the pandemic, multi-inter approaches are essentially required to resolve community situation with particular reference to LGBTQ (Maulana, 2020; Maulana, Majid, et al., 2021; Rao et al., 2021).

To sum up, it is clear that LGBTQ is closely related to the uprising figures of HIV/AIDS cases throughout history and has been worsened during the Coronavirus

pandemic. The rate, moreover, was provided more by Homosexuals and may vary based on regional factors and information access.

LGBTQ and Islamic Concern: Further Argumentation

Awareness of Feminism in all aspects is getting more robust due to social factors that force ulema and intellectuals to see and reassess their religious views. This apprehension suggests that the perpetuation of widespread gender inequality stems not from religion but from understandings, interpretations, and thoughts influenced by patriarchal culture and capitalist ideologies. In a narrow sense, it refers to efforts to achieve equal legal and political rights for women, while in a broad sense, it refers to any theory that views the relationship between the sexes as one of inequality, subordination, or oppression and which aims to identify and improve the sources of the oppression (Honderich, 2005). Indonesia, a Muslim-majority country, has been proactive in realising gender equality by ratifying international commitments (Cholil, 2010).

Without Feminism, Islam has displayed equality among humans as an egalitarian logical consequence through its monotheistic notion. As a universal religion that perfects all previous religions, God has sent down the Qur'an, which was conveyed by the Prophet Muhammad to guide until the end of time. Chapter al-Hujurāt (49) verse 3 and al-Dzāriyāt (51) verse 56, for instance, discussed that both men and women, divergent nations, tribes, and descendants, are forming a system of social liberation, symbolising a democratic social system based on freedom, transparency, and accountability (Rakhman, 2019). Both verses are also supported by chapter al-An'ām (6), verse 165 claimed that neither women nor men except His vicegerents (Khalīfah) were mandated to safeguard the sustainability of His universe.

As His vicegerents, both men and women shared similar primordial agreements recognising Allah as their One and Only God in Chapter al-A'rāf (7) verse 172. Most importantly, both came from the same or single soul, as mentioned in the first verse of Chapter al-Nisā' (4) (Rahim, 2015). Moreover, as argued by Muhammad Fuad 'Abd al-Baqi in his *al-Mu'jam Mufahras li Alfaz al-Qur`ān al-Karīm*, the Qur'an itself mentioned women (Nisā', Niswah) at least 59 times within the scripture ('Abd al-Bāqī, 1944, p. 699). The number of verses has tremendously demonstrated tremendous honour for women in the most sacred Islamic theological foundation.

Additional arguments regarding gender equality are also apparent in the Qur'an chapter Āli 'Imrān (3) verses 185 and 195; which emphasise that the position of men and women in Islam is not based on their sex but on deeds. Sayyid Qutb, interpreting these verses, asserted that the deeds that men and women have done would never be wasted by Allah as there is no discrimination between both, and everything is on the same scale (Qutb, 1972). Prayers and each of them will be rewarded according to his deeds of worship (al-Sa'di, 2002). Moreover, Tafsīr al-Qur'ān al-'Azhīm stated that Allah had given orders to his creatures (male and female) to put their trust by not worshipping others other than Him. Allah has created them from one soul, namely Adam (Ibn Katsir, 1999). Islam has set all creatures in this world in pairs. Not only humans, even everything on this earth has been created to be paired. There are at least three verses that discuss this, namely chapter al-Rūm (30) verse 21, Yāsin (36) verse 36, and al-Dzāriyāt (51) verse 49. Ibn Katsir, al-Qurthuby, and Quraish Shibah agree that the word azwāā – al-Azwāj – Zaujaini means a partnership between a man and a woman and does not mean a fellow male partner (Yanggo, 2018).

LGBTQ, on the other hand, is considered dangerous from many aspects of the Islamic perspective. in Fiqh, Liwāṭ -homosexual practice commonly defined- is conduct outlawed by Sharia law and deemed more heinous than adultery. The fiqh scholars have differing views on the appropriate punishment for LGBTQ intercourse, including the death penalty, stoning or flogging for adultery, and lesser punishments (Zaini, 2017). Furthermore. LGBTQ is dangerous due to its nature of Fāhisyah -an outrage- (The Qur'an, 2005, pp. 99, 253); which transgresses and messes, betraying humankind's nature (fiṭrah) (Maulana, Awaludin, et al., 2021). In this circumstance, Islam instructs people to avoid situations that could cause them to engage in homosexual or lesbian behaviour, such as acting like a woman or vice versa (Yanggo, 2018). LGBTQ is a prohibited kind of sexual deviation that Muslims must shun; it defies the human nature of being made in pairs and then marrying for happiness and procreation. LGBTQ attitudes pose a threat to humanity and humanity's continued existence, as this behaviour can sever human offspring and destroy the order of human life, which has been meant to live in lawful marriage bonds between two people (Usman, 2018). In a nutshell, harmonious relationships in Islam are limited to men and women through nikāh and no others (Hudafi, 2020).

In Islam, it is a moral obligation to confront this issue of LGBTQ. As the Muslim community should aid and support the LGBTQ group rather than isolate them to return to a regular and everyday existence (Yanggo, 2018), Islam gives encouraging components for HIV/AIDS patients who have faith in God and for those who are full of love and compassion. It is noted that people who are stigmatised frequently endure severe prejudice or rejection from their peers, so Islam provides a secure structure for individuals who are not effectively represented at times when they require well-being, solidarity, and security; religious viewpoints can aid health care professionals are able to assist stigmatised individuals in managing their lives without jeopardising their dignity and health, (Guldas, 2020). Preaching should be enhanced to prevent LGBTQ group dropouts, and Muslims should utilise an effective and diversified strategy to communicate Islamic ideals to the LGBTQ community. Da'wah bi al-hāl, da'wah via entertainment, social building, and through personality development effectively accommodated LGBTQ groups. Preachers should also avoid judgemental attitudes and negative stigma towards LGBTQ communities since it hurts the preaching field and creates a large gap between the da'wah agent and the target community (Haridi et al., 2016).

Islam, in this case, has formulated certain perspectives concerning women's dignity and rights. Regarding its theological aspect, Islam has posited noble characteristics of women by their very nature. The current challenge of LGBTQ, moreover, requires a more advanced Da'wah (preaching) strategy to transmit divine messages affirming the honor of women-men relationships and criticising the deleterious effects of LGBTQ without judgemental attitudes and negative stigma towards them.

CONCLUSION

Regarding initial research questions, it is clear that: *First*, as an unavoidable implication of Radical Feminism, the LGBTQ community has broken the natural conception of human anatomy, resulting in the ambiguity of the terms 'sex' and 'gender' in the framework of Nature and Nurture theory. *Second*, concerning HIV/AIDS, recent studies and surveys have provided more evidence of the correlation between homosexual activity and the increased incidence of HIV/AIDS. The COVID-19 pandemic, in addition, has hindered the treatment and counselling efforts of professionals to an exponential degree. *Third*, Realising the hazard of

homosexual practice, Islam encourages LGBTQ people to trust in God and seek His compassion. Apart from that, it is the moral duty to address the issue and protect everyone's respect and dignity, including LGBTQ groups, who have been primarily stigmatised and often face peer prejudice or rejection due to their tremendous vulnerability to HIV/AIDS. In this case, Muslims should use an effective and diversified strategy to communicate Islamic ideals to the LGBTQ community through creative and multiple approaches of *Da'wah*; developing effective personal communication to accommodate LGBTQ groups and avoiding judging and stigmatising LGBTQ populations because it may damage the preaching field and creates a significant distance between the da'wah agent and the target community.

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